



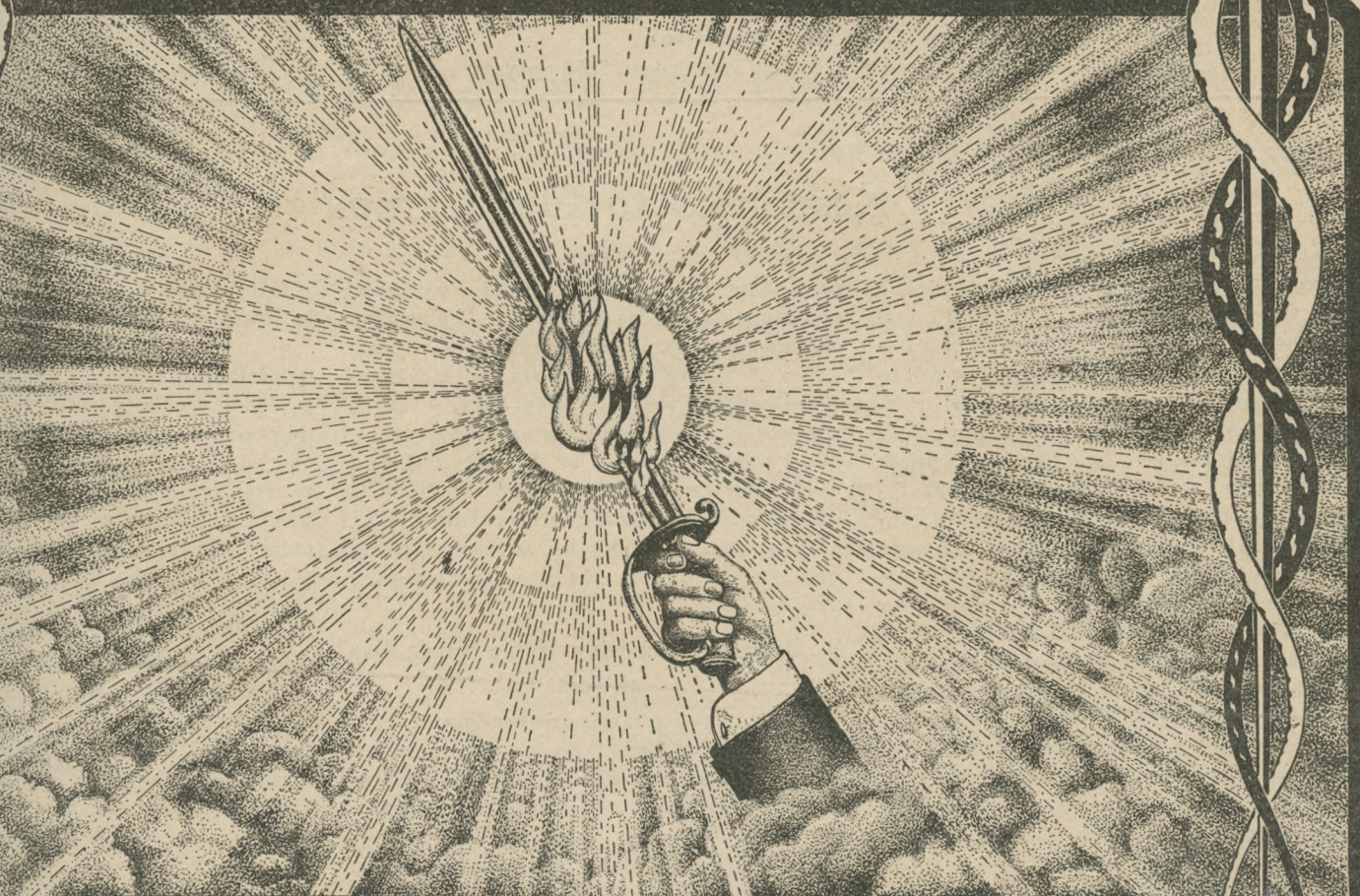
THE FLAMING SWORD

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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

Established by Koresh in 1889. Published under the auspices of the Koreshan Unity, Victoria Gratia, Pre-Eminent.

PROF. U. G. MORROW, Editor.

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BRIEF DIRECTORY

of
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Estero, Lee Co., Fla.

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Hearty Responses to Our Campaign Call.

WE ARE NOT SURPRISED, but highly gratified at the number and character of responses from earnest and devoted friends of THE FLAMING SWORD, to our invitation to co-operate with us in extending the circulation and influence of this publication. On another page appear extracts from a few of the very first responses. There are so many that we cannot insert them all in one issue. Though replies will be made by mail, we embrace this means of thanking our friends for their manifest interest and willingness to endeavor to attract attention of their acquaintances and others to this great work.

The responses are of a character that we highly appreciate; they give promise and encouragement, for which we are heartily thankful. Many are anxious to commence work among their friends at once, and ask for instructions and circulars. It is our object to prepare all the necessary printed matter for successful prosecution of the work of specially interesting people in THE FLAMING SWORD. It will require a little while for our departments to get this matter ready for distribution. We desired to ascertain the extent of the available force in this line, as well as its character; so that after coming in touch with responsive hearts, we might be the better enabled to prepare the matter to meet the necessities of the work.

In the mean time, we have decided to devote this page for some time to come, to the work proposed. It will contain suggestions and directions which will doubtless be helpful to all those who desire to co-operate with us; so that every class of workers may know pretty well how to pro-

ceed. In the first place, make up your mind not to be discouraged if the results do not come up to expectations. This cause is unpopular, and its publications do not appeal to everybody—only a few at present, and perhaps they are hard to find. Many circulars may be distributed, and copies of THE FLAMING SWORD handed out may seem to produce no results. The sowing will be for the future; for the present, here and there a truth-seeker may be found.

We Begin the Campaign With a Simple Plan of Work.

A number of friends are ready and willing to begin at once. For the present, and until we can issue the advertising matter we have under way, a simple plan may be adopted: We will mail to the friends responding to our call, subscription blanks, letters of authorization, and copies of THE FLAMING SWORD for use among friends. If one is cautious and discreet, personal influence may have its effect. Work principally among those who, in their interest in new theories generally, have manifested a willingness and disposition to get out of the old mental ruts. Find out who these are; and if you are not acquainted with them, seek their acquaintance, and find some common ground for interesting conversation, allowing it to lead up to such points where you can introduce the Koreshan System or its publications. Do not start out to oppose the views of friends whom you desire to interest. Take an unusual interest in the intellectual welfare of all such, and you will be surprised at the opportunities

which will open out to you for the delightful work of helping others.

Some of our friends may have apparently exhausted the field of their acquaintances. But it might be gone over again, and then new acquaintances made. A good way is to find out what subjects are interesting to friends; then look up articles in THE FLAMING SWORD on the subjects and call their attention to them. Then if interest is aroused in the Koreshan point of view, a little urging to continue reading the publication might be the means of securing a subscription. Personal work among friends is made very effective by workers in other movements. But of course, one has to be discreet and exercise good judgment. If one has a social standing in a vicinity, he can easily approach all classes; but if one's social standing is not very high, as is the case with many truth-seekers, it is better to work among those of corresponding social planes.

A number of our friends have been engaged in the work of interesting people in their vicinities for years, and have been of great assistance in the work of promulgation of the Koreshan System. Their efforts are highly appreciated. We now welcome to the Campaign of 1905, a still larger circle of willing workers. We have no doubt that there are numerous others who will yet respond to our Call; and then soon we shall be in readiness with all the necessary matter for more effective work than the simple plan herein for the present outlined.

Address, EVELYN BUBBETT, Manager, Guiding Star Publishing House, Estero, Lee County, Florida.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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ESTERO, FLA., JANUARY, 21 1905. A. K. 65.

Whole No. 590

The Story of Jonah and the Whale.

A Scientific Reading of the Book of Jonah; the Symbol of Regeneration and Resurrection of the Dead.

FROM THE WRITINGS OF KORESH.

THE BOOK OF JONAH is one of symbolism. The special symbolic recital of Jonah and the whale or fish, has direct reference to the entrance of the substance of the Lord Christ through the operation of the Spirit, into the particular national branch of the great ethnic tree that, by racial progress, had been prepared for its reception. It is said: "Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights."

Those who critically read the Bible under the light of a broadening and liberal reason, especially after suggestions from Koreshanity, may discover that the Book of Jonah is a book of astrological import. This being true, and the constellations in the physical heavens being representative of nations and races of people in the earth, we are enabled by tracing these correspondences or analogies, to define racial progressions, ethnic metamorphoses, and transitions from fixed to progressive types of the human race; to mark and predict the rise and fall of kingdoms, empires, races, and nations; and to portray the quality of ethnic or racial crossings or transmutations essential to the healthful and normal infiltration of compatible bloods.

About the time that Jonah was said to have been ordered to Nineveh, that great city was the metropolis of Assyria, and was representatively the head or seat of national supremacy. It was also specifically the beginning or head of a subsequently developing people, destined to be the leading people of the world. This will become obvious as we proceed. The word Nineveh is from two Hebrew words—*nun*, fish, and *haveh*, life. Nineveh, then, is literally, the *life of the fish*. Jonah,

therefore, was commanded by the Lord to go to the life of the fish—that is, to Nineveh. But who is this Jonah thus commanded? The word Jonah is a Hebrew word meaning dove. If this word is rendered into English it is translated dove. The dove was commanded to go to the life of the fish. The Hebrew word *nun*, the first root of Nineveh, signifies proliferation. The fish not only represents or symbolizes outermost human life, but it is the symbol of that life in its greatest proliferation.

The dove as a symbol, is significative of union for life. This may represent either union for life in God, or union for life as pertaining to outward sex relation. The sacrifice of the dove by the Israelites implied regeneration of the higher type, because the destruction of natural union for life prepares the way for the propagation (regeneration) of the higher type. The dove was a symbol or sign of the Holy Spirit. The Holy Spirit is the vivifier, regenerator, quickener, impregnator, and seed of regeneration (reproduction) from God. "A wicked and adulterous generation seeketh after a sign; and there shall be no sign given unto it, but the sign of the prophet Jonas" [dove]. John the Baptist (John is another form of the word Jonah) looked also for the sign, and saw it as the Spirit descending as a dove (Jonah) and lighting upon Jesus. This was the Lord's real baptism by John (Jonah, dove, or Spirit).

At the time when the symbol was uttered, there were three accompanying events, to which we desire to call attention. One was that the equinoctial colure, or the sign Aries, was entering that portion of the ecliptic corresponding to the head of Cetus, the whale—an

extra-Zodiacal constellation which extends two-thirds of the way alongside the constellation Aries, and all the way along the constellation Pisces. The constellar group Cetus or whale is the constellar symbol of the Teutonic family of nations, as originating in the race-blending which took place through the racial infiltration of the lost ten tribes with Media, Persia, and Assyria.

The Teutonic family originated in the intermixing of the ten tribes and their absorption. The "great fish" or prolific people that the Lord prepared, the people which Cetus or whale represented, was to swallow up Jonah, dove, or Spirit; and this dove was to go into the belly of this whale. John saw the Spirit, the dove or Jonah, go into Jesus; and through the theocrasis or translation of Jesus, the Holy Spirit entered the church. The descent of the Holy Spirit was the beginning of the descent of Jonah into the belly of the whale, or into the *belly of hell*, whence Jonah said he cried—for, said he, "Out of the belly of hell cried I."

The second event alluded to was the carrying-away of the ten tribes by the Assyrian power. The third, that Jonah was commanded to go and preach to the Ninevites. Koreschan Theology teaches that the Spirit of God—that is, the dove, was in the two tribes, Judah and Benjamin, especially in Judah; that Judah refused to go to Assyria, but the ten tribes did go; and that through the carrying-away of the ten tribes, Judah was subsequently compelled to go. This will be shown as we proceed. To go to Nineveh was to descend into sensual generation—into race intermixing. Israel (the ten tribes) renounced the Jewish ceremony, eschewing circumcision. The Egyptian worship was substituted when the revolt occurred under Jeroboam. This prepared the way for the ten tribes to intermarry with other nationalities. It was by this that the adultery of the Israelite was made possible with the Gentile nations. Judah's refusal to give up circumcision and mix with other nations was Judah's refusal to go to Nineveh. So God prepared the great fish. The kings of Assyria took the ten tribes and absorbed them.

If the student will follow the movement of the sign on the ecliptic a few hundred years later, it will be seen that the colure (the prime meridian called the equinoctial) crosses the belly instead of the head of Cetus, the whale, in the physical heavens. Corresponding to this, the belly of the same great ethnic branch is reached. The Holy Ghost (dove or Jonah) from the personal theocrasis of Jesus, begins to be appropriated by the great Teutonic family—the family which we have already stated was the product of the racial blending or crossing of the ten tribes with Media, Persia, and Assyria. The ten tribes comprised the leaven (soured or vitiated life of Israel) which was hidden in three measures of meal; the three measures of meal being the

three nations, Media, Persia, and Assyria, as presented in the parable of the Lord, to remain hidden till the life of the entire lump should be vitiated.

The reader will remember that the word Jonah is the Hebrew for dove. When John saw the Spirit descend and light upon Jesus, it was in the form of a dove or Jonah. This was the point of Jonah's inclination towards the body of the human race. The theocrasis was the still further transmission of the Spirit; for the descent of the Holy Spirit was the progress of Jonah toward the fish—that is, the propagative instinct of the race, towards and into which the Spirit descended for the regeneration of the race. The sign has moved along the ecliptic till it now crosses the last extremity of Cetus. We have not only reached the termination of the grand cycle represented by Cetus, but a shorter one of about two thousand years, represented by the two fishes, a cycle which may be called the Piscatorial or Christian dispensation. Not only so, but we are closing the career of the people represented by Cetus; for as the sign moves by acceleration from Pisces into Aquarius, the great revolution speeds its course. The time approaches for Jonah, dove, or Holy Fire to ascend out of the belly of hell into the resurrection of the dead, who come forth as the product and fruitage of the Lord's descent into hell or the belly of the anthropostic Cetus.

We will now view the Lord Jesus as the spirit of Judah. It is said, "The second Adam [Christ the Lord] was a quickening spirit." He constituted the life of Judah. He was declared to be the circumcision. His determination to be the cutting-off (circumcision) was his refusal to descend into sensual generation, when the devil said to him, "Command that these stones be made bread." His power to become the real circumcision resided in his purpose and power to control and destroy lust. He overcame and rose above sensualism. He refused to go into Assyria, sensual propagation; but in refusing he became the Impregnator through the power of spiritual quickening; and thus by descending in the regular order of the declension of the church he was compelled through the lusts of the church, to pass down into the belly of hell, as stated in the symbolic language of the Book of Jonah.

The whale, the great fish, the power of proliferation, brings in the fruit of the harvest by the regeneration (reproduction) of the Sons of God. Thus you have the revelation of the big fish story through the *flaming sword*, placed by the Lord God at the east of the Garden of Eden to keep the way of the great ethnic tree—the Tree of Life.

The New Jerusalem will descend out of heaven through the succession of her twelve foundations, twelve principles reduced to practical order in the organization of society and government in the world.

New Century Studies and Reviews

Lucie Page Borden

"THE SIMPLE LIFE."

A Review of the Popular Book by Mr. Charles Wagner; the Processes of Transformation of Human Life.

AN ENTHUSIASTIC RECEPTION has been accorded Mr. Wagner in his efforts to disseminate the tenets of a simpler life. His little book has been scrutinized by ministers and fashionable women, by students and salesmen. It has shown men how to set aside their own personal wants, and instead of multiplying desires, to live in the exercise of simplicity. This book has an influence in determining the spiritual status of a great many persons. It is infiltrated with the same spirit which pervaded Mr. Emerson's writings. It has had an unprecedented sale—so much so that "The Simple Life" is being offered in New York at ten cents a copy in order to supply the demand for a popular edition.

The author of "The Simple Life" is an Alsatian, the son of a pastor, who was so much in favor of permitting his boy to grow up unhampered by restrictions, that it was his custom not to interfere with the child's development in any way. When the little fellow was six years old a neighbor remonstrated with the father for not pushing forward the child's education. "Why," said the anxious neighbor, "he cannot even write." "What would he write if he could?" was the reply.

Mr. Charles Wagner has been presented to the men and women in America. He has lectured before the Twentieth Century Club in Boston. He has visited Washington, and President Roosevelt said to him, "I preach your book to my countrymen." Mr. Wagner is of mixed ancestry, coming of French and German blood. He has profited by his interview with President Roosevelt to some extent, but his best recommendation resides in the spirit of his own writings through which he has advocated a simplicity of action, speech and motive. The simple life, however, as defined by Wagner, does not consist wholly in stripping off material things. He says it is a state of mind, and that the occupant of a private carriage may be nearer to simplicity than the barefooted tramp. It has been said by Mr. Wagner that he found an exponent of his principles in Theodore Roosevelt, who is simple and direct though he be "the ruler of the greatest nation on earth."

The key to the simple life is in one sentence, which may be transcribed. The author says, "The human ideal is in transforming life into something more excellent than itself." This is the subject which is agitating humanity at the time in which this book has appeared. How shall we change human life into the God life? It is of the greatest interest to see what can be done in this direction, for anything more ungodly than the men of the present day would be hard to find. They are steeping themselves in greed, and the spirit of

commercialism has pervaded their thoughts. In the words of the litany, "We are all miserable sinners."

Mr. Wagner has put some beautiful precepts into view. He does not try to write for the sake of making a stir in the world. He is actuated by a wish to improve the prospects of the race, and he seems to put something of genuine Christianity into the minds of his readers by inculcating sincerity and love. His book is the best that the old church can provide for the present generation: "The child life is the simple life. Tell what you think; speak as you feel; tell the truth; conceal nothing."

The transformation of humanity has been the subject of another message. It has been advocated from another point of view. It is the scientific concept which has been brought to light in the Koreschan System; and by means of scientific principles as they are carried out into conduct, the redemption of man is to be accomplished. Look at the life of the lower kingdoms for analogy. The mineral is changed into something higher than itself by being taken up by the plant. In the same manner the human race must look forward to absorption into a nobler organism. The beautiful tenets of Mr. Wagner lack scientific precision, for in all the years of the past no quality of human life has been transformed into something more excellent than itself except through the mediumship of a finer organism. The higher organism is the medium of transformation.

The God life does not consist in striving to be frank and sincere. It is acceptable to be told that the divine image is implanted in the soul. Is it true? Ah! no. The marks of divinity are sadly wanting, and Mr. Wagner is right: The transformation of human life is the object to be met. He has not defined the processes any farther than others who have gone before him, despite the excellence of his counsels. The simple life is indeed a state of mind. It is the simplicity of innocence, but it is not at present manifest among the dwellers in this world. It is a new consciousness, and the men and women of today are not capable of coming into the state of divinity unless they subscribe to scientific precepts. The science of a new life is what is going to induct them into the amplitude of perfection. The first requisite is to simplify the desires, for by coming into conjunction with a fuller life as it is visible in the personal presence of a man who is able to teach the articles of a new faith founded on the hope of immortality, men may be emancipated from the worst forms of inherited depravity.

The simplification of the desires is to be brought about by the substitution of a new love,—one that is finer and purer than the inherited loves of a race that is mortal. The love of immortality is to supplant earthly desires so as to become the supreme object. By rejoicing in the concepts of a higher life as it is presented in a new form of doctrine, the simple life may be brought into view. Mr. Wagner's fallacy is in not striving to show his country men and friends the way of the cross in a different manner. The cross is the emblem of

alchemy, and it is the cross that has lost its meaning. To transmute mortals into Godlike beings, the crucible must be shown. Men do not overcome their faults simply by reverting to the image of a crucified Redeemer. They do not find peace in the state of mortality. The overcoming of sensual tendencies by wise rules without the transmuting power of a new baptism, would be futile. Socrates and Plato, Emerson and the other sages, have tried to devise means of help, but all their devices have failed to show the means of transmuting mortal life into God life. There are no deathless beings. Will there ever be such? It depends upon the personal characteristics of each one whether he will be able to become a candidate for immortality. The crucible is the Transmuter; and unless He become the supreme object of affection, no one will be baptized with fire.

A French Lecture.

A BRILLIANT AUDIENCE was assembled in New York on Wednesday night to listen to a lecture by M. Funck-Brentano, who appeared under the auspices of the Alliance Francaise. The subject announced was "Le Drame des Poisons;" but for some reason the lecturer was not able to give this lecture. The presiding officer who introduced the speaker, in apologizing for the change of subject, promised the audience something as startling and sensational, as full of abductions, robberies, assassinations, and similar incidents, as figured in the other address.

The distinguished Frenchman, who is noted for having discovered the identity of the Man with the Iron Mask, chose to speak on Cartouche, the prince of bandits, whose name has become synonymous with that of brigand. He was the terror of the Regency, he was in everybody's mouth. His daring exploits captivated the fancy in those days when a gentleman of the road could describe himself as never having robbed a church, never having taken life wantonly; in short, as having robbed like an honest man,—a *bon mot* said to have originated with Cartouche.

If M. Funck-Brentano is right, Cartouche started on his career of folly incited by the bright eyes of Lizette. She was a little shop-girl of Paris with a Parisian's love for jewels and laces. To please her, the youth who had lost his head like many another older and wiser than he, began to thief for her benefit. Lizette dressed like a queen, he, like a lord—then came exposure.

The old stories describe Cartouche as a wiry, dark little man, so short that they called him "*l'infant*." He had an irresistible way with him that kept him in high favor with many a fine lady. He was noted for his surprising repartee, which shone in the court room when he was on trial; and this especial trait has kept him a favorite with the French nation. He could organize his troops like a general, and his confederates had their own grades; thus he was in touch with every province in France. He had his spies in the Regent's

court. At the time of his arrest about 1721, with some three hundred followers, a sensation arrived. Large numbers of the royal guard deserted. They were all in the pay of Cartouche.

The novelty of the subject selected by the French lecturer seemed to take with his hearers. It is but seldom that one listens to a lecture on a gentleman of the road. M. Funck-Brentano is a type of Frenchman not often seen in America, and his manner added to the enjoyment of the evening. The French people, of whom there were many present, appeared to find pleasure in their native tongue spoken by one so refined and with so pure an accent. In regard to Cartouche, the lecturer has a theory that great criminals lead to reforms that are needed. After the execution of the brigand, the criminal code was revised. Example is better than precept; so perhaps examples of special rascality do more good than the ten commandments—at least this would seem to be the brilliant Frenchman's logic.

Department of Astro-Biology

Rabon Adonoseperi

ASTRO-BIOLOGICAL TERMS EXPLAINED.

The Words Cusp and Horoscope Defined, and Their Significance as Used in Relation to Astro-Biology.

A CORRESPONDENT writes to inquire the meaning of the word *cusps* as employed in astrology; and we are constantly receiving inquiries relative to the meaning and origin of the word *horoscope*. These two terms, although employed to express distinct ideas, are nevertheless somewhat similar; and an analysis of the one may help us to comprehend the value and quality of the other. The word *cusps* is derived from the Latin *cusps*, a point. In geometry a point is that which has position, but not length, breadth, or thickness, and which may be determined as the place where two lines intersect each other, a center of divergence and convergence, of radiation and concurrence; and a *cusps* may therefore be regarded as a point of inception and termination, beginning and end, in one. The crossing of spirit and matter terminate the existence of both as separate entities, and by their destruction energy is created, the nature of which is determined by the quality of the substances destroyed. With the word *cusps*, therefore, we may associate the idea of energy, activity, and movement.

It is one of the fundamental principles of Koreshanity that nothing can exist without its opposite; and all energies liberate forces which have an upward and a downward determination—that is to say, they tend towards life or death, which is the reason why the Latins employed the word *cusps* to denominate the scorpion's sting, which symbolized death, or life due to the destruction of whatever involves the quality of

mortality. All conversions are brought about by conjunctions, and they breed activities; but activity is not energy. The crossing of one quality of spirit with another marks a point of activity. This is a cusp in a central domain, the realm of spirit, which circumferentially finds its expression in a pair of cusps, the coördinate points where the two forces projected from the center cross or unite with a corresponding quality in the domain of matter.

If with a pair of compasses we describe a circle—the center of which is to be regarded as the point of impression and expression, the spiritual cusp, and the circumference as composed of numerable points of energy born of the conjunction of spiritual forces flowing from the center and uniting with material substances at the circumference—the whole becomes a self-contained unit, involving as many points of energy as it possesses qualities of spirit and matter in their various combinations and aspects to each other, both simple and complex. The central cusp, then, is primarily a unit whose expression is a coördinate pair of cusps, whose axis divides the circle into two halves, the one cusp being the positive expression of the center, and the latter its negative counterpart; and which correspond respectively to light and darkness—the former marking the point at which darkness ends and light begins, and the latter the end of light and the inception of darkness; and which, in the diurnal motion of the sun, are known as day-break and night-fall, of which the former in value takes precedence of the latter, or the latter of the former, accordingly as light or darkness be held as the standard of excellence. With light is always associated the idea of energy and activity, and with the latter that of rest; and for this reason, that point at which the sun in his description of the diurnal circle, appears above the horizon, should be termed *the cusp*, or the first point in the circle.

If, then, we bisect the circle by a straight line drawn from left to right and which passes through the center; and call the former “east,” that line in its relation to the circle becomes the horizon, and the circle in relation to the line becomes the path of the sun, known as the Zodiac, of which the eastern and western points of the compass are respectively Aries and Libra, known in astronomical terms as the equinoxes, and geographically as the equatorial signs; the former of which, as marking the movement of sunrise, is known as *the sign*, the first degree of which becomes *the cusp*; and this particular point in the circle is known by astrologers as *the horoscope*.

This word horoscope is derived from the Greek *horos*, boundary or limit, with a secondary meaning, standard; and *skopein*, to view; and is similar to the word horizon, meaning a bounding circle. The horoscope is thus the point of view which constitutes the standard from which all things are judged, and the subjective; its opposite pole being the limit of vision and the objective. As a further proof of the synonymous character of the word “east” and “beginning,” we may take the Hebrew word *migiddem*, the translation of

which in the King James version of the Bible, is given as “beginning,” “east,” and also “midst” and “heart;” this word thus adequately expressing the idea we have endeavored to bring out relative to the word cusp in its central or discrete, and circumferential or outer sense.

All organic life is cellular, and every cell is subject to this primary division into halves; thus the entire individual human organism, in itself only the half of the individual man, constitutes a cell or enclosure, which is *fenced across* by the diaphragm (from *dia*, across, and *phragnunai*, to fence), a horizontal membrane which separates the chest from the abdomen—thus drawing a line of demarkation between the upper and lower halves of the body; while each of these divisions is divided into other numerable sub-sections which form definite divisions or degrees of the one organism—the integral whole being polarized in the central point of impression and expression, the mind, which is located in the head, the uppermost and therefore the first division of the human organism.

Now, every cell generates two general kinds of energy, impelled from its nucleus by two kinds of spirit, each of which supplies two forces—the one tending upward and the other downward; and the circle, therefore, is subject to a simultaneous division into four parts through the expression of four radial lines extending from the center at right angles to one another, forming a cross, of which in the macrocosm, the eastern and western terminations are the poles of the horizontal axis, and the northern and southern terminations, the poles of the perpendicular or intersecting axis; the latter corresponding in the human organism, to the median line which, descending longitudinally from the head, separates the frame into two lateral halves; and in the Zodiac, to the solstitial signs, Cancer and Capricorn.

These two cusps or points of coördinated energies, the expression of four qualities of force derived from the two qualities of spirit impelled from the center, and united with four qualities of matter at the circumference, mark the four angles or angels in the heavens, and the four cardinal points of the compass which possess different values, powers, and qualities; the eastern and southern ranking respectively as the first and second in power, because they express the quality of light, the highest standard of value; the western and northern coming third and fourth, as the expression of darkness.

At the top of the circle, then, we place the southern cusp, marking the position of the sun in the heavens at noon; and at the bottom or foot, the northern cusp, corresponding to midnight; and we draw a line uniting the two at right angles to the eastern and western axis. The circle is thus marked off primarily into two divisions, one of light and the other of darkness; and secondarily, each of these divisions is subdivided into primary and secondary powers, the entire cross being the simultaneous expression of two qualities of spirit and their coördinated precipitates, terminally uniting with four qualities of matter—the four points of conjunction being the four cusps, possessing relative degrees of strength, of which the eastern or view point, generally known as the horoscope, is the primary, the standard, and therefore the most powerful. The subdivisions of the four sections will be considered later.

~ General Contributions ~

SIMPLE LESSONS IN KORESHANITY.—NO. 8.

Easy Questions and Answers For Those Who Begin With the Fundamentals or ABC's of the System.

DR. C. A. GRAVES.

WHAT IS THE FIRST step in God's government of the world? **ANS.**—It must be borne in mind that God is intrinsic to his universe, not extrinsic. He is to the universe what the head is to the body. They are necessary to each other, and indissolubly united. It follows, then, that the relationship is reciprocal. These parts are equally necessary to each other; they cannot be considered apart, for it is obviously impossible to separate them. The initial impulse, then, must be a conscious, mental one, and directly related to and operative in the mental or spiritual spheres of humanity—and we have seen that humanity in its entirety, constitutes an interior and analogous universe, being the product of and corresponding in all respect and in every detail to its physical counterpart; the mass of humanity, corresponding to the shell of the physical earth, interior to which are three natural atmospheres; still interior to which and concentric to all, is emplaced the central luminary.

Interior to the human mass there are three spiritual spheres, they being named in order from the external toward the center, the natural, the spiritual, and the celestial. Interior to these is emplaced the central mental Luminary, which is Deity, whose initial, mental impulse, proceeding from his conscious mentality, is expended upon the most interior or celestial sphere. The activities engendered there, or rather the results of the mental activities in that sphere, are precipitated into the next outer, the spiritual; and from thence correspondingly, into the natural-spiritual, which is the conscious, mental sphere of man. The debris resulting from the activities in the aggregate human mind are in turn, precipitated into the next lower sphere of life—namely, the animal kingdom. The animal kingdom is impelled and actuated by this waste from the human mind; and the animal kingdom is, in its mental constitution, just what humanity makes it—both good and evil. Hence, we have species and genera of animals, good, bad, and indifferent—some almost wholly bad, as for instance, the rattlesnake and the hyena.

All external forms are visible symbols of interior spiritual states. The form is adapted to express the quality of the indwelling spirit. Nature or the natural world, is one great symbolic expression or representation of the supernatural, or that which is above or interior to Nature—namely, its indwelling spiritual life. The rat corresponds to the thief, or is a symbol of thievery; and rats will exist just so long as there are thieves in humanity. That apt expression, "the hyenas of the law," as applied to the shysters and tricksters of

the legal profession, has in it more truth than poetry. The hyenas dig and delve in graves for offal, and snarl and fight over their findings. Too many of the legal profession delve in wills, and musty and forgotten records of a prostituted jurisprudence, and snarl and fight over the fetid emoluments. The two kinds will disappear together when that glorious time rolls round when, as God has said, "None shall hurt nor destroy in all my holy mount."

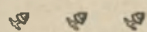
QUES.—When will that time come? **ANS.**—It is due to arrive within the present living generation of men. It will be when the Gods in their due season, come out from the interior spiritual spheres of humanity, clothe themselves with their own material flesh, and establish their righteous government in the earth. It is a well-known fact that species of animals become extinct. This is because their particular degree of life is not expressed in humanity. So then, when righteousness pertains in human society, all noxious, pestilential animal life will disappear—not again to appear until the cycles of the far distant future, man retrogresses, as is inevitable under the laws of perpetuity.

QUES.—From what center, then, does God govern, and what instrumentality does he use? **ANS.**—The Almighty governs and controls the destinies of men and animals, and of the physical earth, from that conscious, mental center within humanity, where he enjoys an unbroken continuity of life. This is the sphere of eternal life, isolated in a measure from man's natural and even his lower spiritual spheres, contacting these lower spiritual spheres at times through prophet, priest, and king; finally coming into complete conjunctive unity with man, even to objective, material, and bodily relations in his immortal Sons. God's instrumentalities, therefore, are men; his laboratory is the human brain and organism.

QUES.—Have you proof of your statements? **ANS.**—Assuredly; but we suggest to those who might ask the question, that it were better if you get to work and dig out the proof from your own experience and reflection, with the pick-axe of your own rational faculties, using for your basis the premise laid down in Koreshanity. If you cannot do this now—why, go thy way and wait. Every man is destined to come into comprehension of these truths in his own order.

QUES.—In the last question and answer—when we asked for bread, did you not give us a stone? **ANS.**—By no means. Our appeal is to the reason, the intellect. It is those minds that have developed up to the point of comprehension—such minds, and they only, will constitute the first (highest) fruit of this approaching harvest. Minds developed along in many lower degrees will receive in the coming baptism, all that they are entitled to—each according to his desire and desert; and there are many fruits and many degrees. We point out the way in which the rational faculties must be used in order to make their deductions dependable—namely, through the establishment of a fundamental premise; and we have shown that such a premise is the form of the universe.

Chamber in your minds the essential facts. Lay hold upon them with the determination of despair. They are your only hope, and they hold for you either life or death. Having made them yours through the determination of the will, build upon them with sound logic, and you compel the sphinx to speak. Nature yields well her guarded secrets. "Blessed are the meek, for they shall inherit the earth," speaks the divine Oracle. Every fact in the constitution of human society today gives the lie to this dictum. Nevertheless, it is true. Hence, the present organization of human society is wholly wrong. The meek are those who have the attitude of learners; they are true students. They are not filled with egotism, pride, self-conceit, and pseudo-knowledge. They know enough to know that they really know little or nothing; and having an intense desire to know, they are teachable.



THE LITERAL SENSE OF THE WORD.

A Personal Review of a Path of Progress From the Orthodox Presbyterianism to Koreshanity.

REV. J. B. PARMELEE.

IN THE AUTUMN of 1875 I was pastor of a Presbyterian church in Indiana. My father had been reared in Connecticut by Presbyterian parents. My mother was a daughter of a Methodist preacher. Thus my religious education had been strictly of the orthodox type—so called.

At the time above referred to, I had been nineteen years in the ministry. In the first year thereof I attempted, in a sermon, to give my people a clear exposition and defense of our fundamental doctrine—the tripersonality of the Godhead; but in the estimation of the well-read and thoughtful daughter of a Congregational deacon, I had not succeeded. The following morning she called upon me, and in a respectful manner proceeded to ply me with some most embarrassing questions, which I failed to answer to her satisfaction—or indeed to my own.

I then applied to an older minister for assistance. He frankly admitted his inability to make the matter clear, but referred me to a recent publication which he regarded as the very best defense of tripersonalism extant. To me it was entirely useless. Doubting the truth of the doctrine, I gradually drifted away from it and from all doctrines deduced from or dependent upon it. I eventually discarded the old teaching respecting heaven and hell and all things pertaining to the spiritual world. Yet I never doubted that the Bible was God's written Word, but concluded that it had been sadly misunderstood, its symbolism misinterpreted.

At this juncture an able and discreet Swedenborgian minister came to our city and gave a lecture, in the Sunday School room of our church, upon the distinctive doctrines of the New-Church, as contrasted with those of Presbyterianism. That discourse left no foundation for orthodoxy to rest upon, but substituted therefor a beautiful system of doctrine which was

shown to be entirely Scriptural and rational. I esteemed the subject worthy of consideration, and at once entered upon a thorough course of investigation; and in the following year was able to announce my entire acceptance of Swedenborg's theological teachings. His opening of the internal sense of the Word was very enjoyable to me.

As the years passed I was more and more impressed with Swedenborg's oft reiterated statement that the Word was in its fulness, holiness and power in its *literal sense*. This sense, then, was for us, the present inhabitants of the earth, on the natural plane. I also felt that the literal sense involved more and something other than I or any casual reader could discern, or the orthodox commentators had given us.

Since "all power is in ultimates," the Word in any of its senses could have no power to save—personally redeem and regenerate men—until the literal sense of the Word was understood and obeyed in the earth, the ultimate plane. It further seemed to me that if the literal sense of the Word should be discovered and declared to the world, its essential effect must be a general judgment in the earth. Jesus said that neither he nor the Father judged men, but that the words which he had spoken unto them should judge them at the last day. The twenty-fourth chapter of Matthew, and the Apocalypse, called for a judgment other than the judgment Swedenborg witnessed in the spiritual world in 1757. In fact, this latter judgment made it possible for the divine Truth to descend from the Lord through the heavens to the earth in an unperverted form, so as to be understood by some prepared mind on the natural plane, (as Swedenborg was prepared on the spiritual plane for his work,) and thus given to the world, the effect of which would be a general judgment in this world; after which all things would be made new, as promised in the written Word.

In the later nineties, by the divine Providence, I was favored with meeting and hearing Dr. CYRUS R. TEED, the Founder of the Koreshan Unity; and from him heard something of the literal sense of the Word in a new and startling form. I could readily accept much of what I heard, while some things remained in abeyance. But since many obscure problems were solved, I concluded to look more deeply into the Doctor's teachings and claims, to ascertain if they were surely creditable in their entirety. The conviction of their reliability grew upon me with the years, until at length, I was rejoiced to know that the Lord had answered, and was in the process of answering, the prayer which I had so long been praying, viz: "Thy Kingdom Come, thy will be done, as in heaven, so in earth." And this not only in the spiritual sense—as so beautifully taught by Swedenborg—but in the *literal sense* as well.

From my youth I have sincerely believed in the *community life* of the early Christians, and have longed for its restoration, including an equitable system of economics, and a just government. The Koreshan System responds fully and beautifully to all these felt wants. And now what can I do less than gratefully identify myself with this divinely ordered movement which eclipses all other movements of this age? I choose not to be numbered with those who reject the Lord in his "second coming;" who "crucify the Son of God afresh, and put him to an open shame."

"Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the gates into the City."



In The Editorial Perspective.

THE EDITOR.



“WHITHER ARE WE DRIFTING?” is a question captioning William J. Bryan’s review of a symposium of comments on the prevalence of lawlessness and crime in the United States, published recently in *McClure’s Magazine*. In the symposium it was pointed out that at present there are four and a half times as many murders and homicides for each million of people in this country, as there were in 1881. The facts relative to this enormous increase of crime are startling in the extreme. Many able men have undertaken to diagnose the situation, and to suggest effective remedies for the alarming malady. It is said that one cause for this deplorable condition is “the total indifference of the people,” who do not seem to care whether the laws are enforced or not. Chief Justice Lore, of Delaware, says that “lawlessness pervades the land, and unrest and discontent breed over-apparent prosperity. We have become the money center of the world, but this has bred a feverish appetite for gold, with all its vulgar accompaniments.” The president of a noted college declares that the prevalence of crime is greater at the present time than ever before, and that the foundations of national honor are threatened. Those who have endeavored to trace the cause of crime and its remarkable increase, generally find vices common to all large cities of the present; the influence of bribery, and corruptions in politics. Some are led to conclude that if the saloon could be abolished, the majority of the evils of the nation would be at once eradicated. Others ask for purity in politics and an honest ballot. But it has been observed that back of the saloon is the demand on the part of the people for the sale and use of intoxicants. Every evil has its backing and support in classes of people who willingly lend themselves to the maintenance of their existence. As a remedy proposed, Mr. Bryan suggests the following: “The remedy lies in the enforcement of law—the enforcement of law against the strong as well as the weak; and the law will be enforced in this way whenever the good citizen pays proper attention to his duty as a citizen, casting his vote for those persons which, after careful study, he believes will best serve the public interests, and voting for candidates for public office whose character and record justify the belief that they will be servants of the people, rather than the tools of designing men.” Of course, such a suggestion sounds well—on paper; but when it is observed that the people have done the voting in this country for the past one hundred and thirty years—voting for supposedly honest men who promised to serve the people; and that now there is corruption unparalleled in every department of modern civilization, with the eyes of the “good citizen” even closed to his own best interests, there is not much encouragement in the remedy suggested. If the trouble were mere laxity in the lines of enforcement of law, the matter might be easily remedied; but how is the law to be enforced when all the avenues of enforcement are barred by all the elements of the corruptions of the age? The trouble is not merely superficial; the cause is a potent one, more deeply seated and persistent than any unscientific

analysis will reveal. The fact is, the factors of degeneracy operate in the very heart and life of humanity, and characterize the closing scenes of the drama of the Christian dispensation. The very elements of crime are bred through the processes of human generation through lust. Laxity in enforcement of law, the whiskey traffic, corruption in politics, the existence of the trusts, the tyranny of the mob, and the prevalence and increase of vice and crime, are but symptoms of the deeper perversions of life. No reform in any one of these manifestations of moral and spiritual degeneracy, will effect any permanent results. Democracy has had its day in manifest failure; in the economic and political fields, we are but reaping the fruit of the democracy of competition. There must now be a making of all things new, involving the establishment of the divine Kingdom in the earth, which will purify the issues of life and righteously conduct the affairs of men.

The feudalism of the medieval period of the Christian dispensation involved distinct types of social and political economy. The spirit of the crumbling empires found expression in the provinces of petty kings and dukes. The feudal system prevailed largely in France, Germany, and England in the ninth and tenth centuries, when landed properties became the basis of all the dignities of state. There were barons and noblemen and counts, who exercised individual authority, establishing themselves as almost independent sovereigns; holding their own courts, making their own proclamations, and coining their own money. Feudalism was the dominant power; the people supported it, and society took on all the phases and complexions of the system. The word feudal is derived from the low Latin *feodum*, and more remotely from the German *vieh*, meaning cattle, or more generally, money, goods, or property. Feudalism is therefore defined as the property system, as distinguished from the political system which it supplanted. Feudalism was a type of social organization founded on the ownership of land. Three general principles were involved, which the system implied: First, that all lands should be concentrated in the hands of the few; second, that the landed rights were the basis of political rights; and third, that all public relations should be derived from the private relations of those who held landed properties. In this system the poor man was made to depend upon the rich for employment; and on the other hand, the rich were dependent upon the poor for the products of industry; the thousands maintained the properties of the lords and defended their rights, even under arms when danger threatened cattle and castle. Submission of the people constituted a system of vassalage—the subjects taking oaths of fealty to their respective lords: “I become your man from this day forth, of life and limb; and will hold faith to you for the lands I claim to hold of you.” Those who have carefully studied the history of the progress of the age, do not fail to perceive the striking

likeness between the feudalism of the medieval period and the feudalism of the present. In America we have the steel magnates, coal barons, and money kings, whose source of power and prestige is in the possession of immense properties. While they do not build castles for the defense of their families, they nevertheless have the more secure protection of the forces of government which they, through various machinations, control. The system of vassalage which now prevails is extensive and universal. The captains of industry, the great barons, noblemen, peers, and money kings with golden crowns, are just as unyielding in their demands as those of the medieval barbarism. Their vassals crowd the great factories and machine-shops, or eke out miserable existences in the mines; they toil day and night for their merciless and relentless masters for mere pittance of support; while again the wealth of the world rapidly concentrates in the hands of the few. The feudalism of the medieval period was a process of transition between distinct types of society; the feudalism of the present, with the prevailing tendencies to chaos and revolution, immediately precedes the new society, as the darkest hour precedes the dawn.

The great social event of the new year was the ball recently given by Mrs. William Astor, of New York, by whom the "Four Hundred" become the "One Thousand." The ball was made remarkable in the fact that \$20,000,000 worth of jewels were worn and displayed. Over \$5,000,000 in gems flash light from the persons of the most distinguished Twenty, Mrs. William Astor herself wearing jewels aggregating nearly \$1,000,000. Ten detectives were employed to guard the wearers of the gorgeous gems from possible thieves, who might to strongly covet the highly concentrated and brilliant forms of stolen wealth. In the same city, thousands of families represent the frightful effects of the wholesale extravagance of the rich. In extreme poverty, in dire need of food and clothing, they live from day to day in the obvious misery which the phases of modern Christian civilization have placed in store for them. The affairs of the world are sadly out of balance. There is wealth in plenty for all, if properly regulated and equitably distributed. If there is over-accumulation of wealth in one quarter, there must be destitution in another. The poor are on the border-line, where scant supply is their constant lot; they feel the effect of the misappropriation of every dollar of wealth possessed and controlled by the wealthy classes. The present right to possess wealth resides in the power to steal the products of industry; governments do not dispute that right, and the processes of industrial and commercial tyranny operate continually, to the suffering of the masses. We might look upon the noble "One Thousand" in the enjoyment of the society of their fellows, in all the splendor of the millions of wealth, and say we behold the fruits of a *beautiful* system of human activity. Then we might look upon the scenes of the striking contrast, where children, crying from cold, hunger, and disease, in dirt and destitution, feel the heavy and merciless hand of unhumanity; and we might say that the system of society which prevails must indeed be "beautiful" in the expression of

decadent Christianity, to create such conditions within a stone's-throw of the social palaces of Fifth avenue!

The recent address of Dr. Lyman Abbott before the students of Harvard College, has created agitation in ecclesiastical circles. Dr. Abbott is one of the great American ministers of the gospel; Thomas Paine was in his day, the noted American "infidel." Dr. Abbott utters Paine's sentiments on the Ten Commandments and the omnipotent Deity supposed to immanent alike in Nature and man. Dr. Abbott asserts: "The ten commandments did not spring spontaneously from Moses, but were, like all laws, a gradual growth; and that man is an evolution, not a creation. I believe in a God that is in and through and of everything—not an absentee God, whom we have to reach through a Bible, or a priest, or some other outside aid; but a God who is closer than our hands and feet. There is only one energy. That energy has always been working. It is an intelligent energy. No scientist can deny it. My God is a great ever-present force, which is manifest in all the activities of man and all the workings of Nature." In comparison with this, note the declarations of Thomas Paine: "The ten commandments carry no internal evidence of divinity with them; they contain some good moral precepts, such as any man qualified to be a law-giver or a legislator, could produce himself, without having recourse to supernatural intervention. In fine, do we want to know what God is? Search not the book called the Scripture, which any human hand might make, but the Scripture called creation. The only idea man can affix to the name of God is that of a first cause of all things. Do we want to contemplate his power? We see it in the immensity of the creation. Do we want to contemplate his wisdom? We see it in the unchangeable order by which the incomprehensible whole is governed."

A great deal is said in times of war and afterwards, about the bravery of soldiers; people are wont to honor them for their deeds. It is true that while there is no danger present, and under some degree of enthusiasm, thousands of men may enlist, and companies and regiments are formed and armed, and made ready for battle. What usually passes for bravery or courage is scarcely naught else but reckless daring. There is no real character manifest in the life and deeds of some soldiers; oftentimes, it is quite the reverse. The people generally think of only the apparently heroic side of the soldier's life; they gain little insight into the privacy of many a warrior. If they did, they might turn in loathing from him as a creature to be feared for his rank impurity and moral depravity, rather than honored for rushing into danger after he is enlisted, because he is compelled to under the strict military discipline. One's estimate of the moral force of a nation is not very exalted by a knowledge of the *records of shame* which sometimes come to light. The army physicians sometimes let the secret out, and sometimes the priests reveal startling things. A Russian bishop declares that the greatest immorality exists in new Russian camps in Manchuria, and that "several times recently, at the stations of the Chinese Eastern Railway, I came across sick soldiers; and I can positively affirm that nine-tenths of all the patients were suffering as a result of immoral excesses."

The Open Court of Inquiry.

THE EDITOR.

The Kingdom Suffered Violence.

"It is written that 'The kingdom of heaven suffereth violence, and the violent take it by force.' What is the character of the violence? Who are the violent? What kind of force was used? Kindly answer for the benefit of an inquirer."

It is usually believed that the kingdom of heaven is always a kingdom of peace, and that its purity forever remains inviolate. Those who entertain such a view endeavor to explain away the import of the words above quoted. A class of Adventists consider that merely the most external phase of the kingdom of heaven—that represented in the visible membership of the church, has suffered violence; but that the kingdom of heaven itself has remained out of reach and touch with the forces of violence. But the statement of the Lord Messiah is to the effect that the kingdom of heaven itself, with all that it involves and includes, suffered violence and the violent took it by force.

We maintain that the divine Spirit, which constituted the seed of divine perpetuity, was sown in the race for the purposes of reproduction of the divine life. This seed was destined to die, to pass into states of corruption. Consequently, the declension of the church involved the fall of the divine Man, the corruption of his life, and the perversion of his truth. Therefore, the apostasy was that of the very essential spirit of the church itself, not a mere falling-away from the church, of particular members or factions. The history of the Christian church has in every way fulfilled and corroborated the prophecies of the Lord and the Apostles concerning the falling-away or declension of the church from its primitive purity. The words quoted were used in connection with the mission of John the Baptist, and applied in a typical sense to the treatment of Jesus and his Disciples by the enemies of truth at that time. The law and the prophets were until John; but after him, the kingdom of heaven was preached. But the words under consideration have a broader application to the kingdom of heaven in its progress during the Christian dispensation. No sooner did the di-

vine spirit begin its work in the minds of mortals, than a resistance was set up. The spirit of mortality made war upon the divine Spirit, and that war continued until, through the inevitable processes of regeneration, the divine energies entered completely into the mortal states and conditions. By such processes, the Lord transgressed the laws of life, and became obedient unto the laws of death, even the laws of the death of the cross of himself with the elements of mortality. The law was violated through the conjunction of the divine life with the powers of hades; and the forces of the adversary took possession of the kingdom of heaven. Now, this fact is externally manifest in the adultery of the church during the dispensation—when pagan Rome joined forces with the growing church. The angel of peace entered into league with the forces of war; and the greatest nation of the world assumed control of the church.

The word violent is from the Latin *violens*, which is from *vis*, strength. The word violate is also from the same root. The divine law was violated through attraction toward the elements of violence; and the kingdom suffered violence from the hands of its enemies, in both the natural and spiritual worlds. The observing student will not fail to recognize the fact that the church suffered violence during the long series of persecutions of the church previous to the adoption of Christianity by the Roman empire. The persecutions were an external manifestation of the interior warfare. The kinds of force used were those of the several planes of activity of the church—the forces which violated the purity of the church and produced the apostasy. The origin of force was in "him who has the power of death—that is, the devil."

A more literal translation of the text is: "The kingdom of the heavens is forcibly assailed, and the violent are seizing it." And yet another: "The kingdom of the heavens is being invaded, and the invaders seize on her." The invasion of the kingdom of heaven was not only possible, but it became a fact during the dispensation. There

comes a time in every dispensation of the Iron Age when the divine heavens become old and corrupt and made ready to pass away; and there is also war in heaven. The heavens are made old through declension, through the invasion of their spheres by the powers of the evil, the powers of perversion.

The Jewish church entered the state of declension through the operation of immutable law; it could not possibly remain pure throughout the dispensation, because the impulses of the descending degrees of the divine life were towards the limit of descent in hades. The customs of the temple were violated, and the temple itself desecrated. At the time of the destruction of Jerusalem, the end of the Jewish polity, the great temple of the Jews was invaded by the Romans and destroyed—typical of the invasion, desecration, and destruction of the divine temple through Rome.

The violent vitriol of evil attacked the elements of the kingdom of heaven and took them by force. The processes took place in the great laboratory of human life, where the elements of death are employed to reduce and transform substances preparatory to the materialization and manifestation of the gold of divine good. When the heavens are perverted and transformed to the hells, God and the devil exchange places until the time of the overcoming when, in the triumph over the last enemy, which is death, the Almighty takes the reins of the government of the heavens and the earth of human affairs. Then the forces of the perverted dragon yield to the wisdom and power of the divine Serpent.

"Honor Thy Father and Thy Mother."

"When Jesus told the rich young man to keep the commandments including 'Honor thy father and thy mother,' did he mean the young man's virtual father, the devil? 'Ye are from your father the devil,' applied to this young man, for the Christ alone was from above."

While the mortal and unregenerate humanity is specifically and directly from beneath, the mortal man is of a *two-fold origin*, being also and more indirectly from above. The Almighty

enters into conjunction with chosen peoples of the human race, according to their states of preparedness to receive him and constitute the basis of divine activity. He had entered into covenant relations with the Hebrews, and to them he gave the law, and in them he began the work of fulfilment of the same in the production of himself in the "only begotten Son" of that dispensation.

They are amenable to the divine law who have been initiated into some degree of its comprehension, and who, consequently, aspired to keep it. They aspire to keep the divine law who are in or under the sphere of divine influence, and who recognize their higher origin and their higher obligations. They are brought under obligations to the divine law who are involved in the covenant relations of a given period. Every true Jew of the Jewish dispensation aspired toward Jehovah, who constituted the Father and Mother whom the true Jew should honor that he might attain to long life in the land which God gives. So when the Christ of nineteen hundred years ago came into the world, all professing Jews were face to face with the great problem of the ages, which could be individually solved only by obedience to all the law.

The rich young man who came to Jesus, considered himself almost complete in the way of progress. Just a good thing or two, he perhaps thought, was all he needed to entitle him to eternal life. He was told that he must keep the commandments. What commandments? Jesus' enumeration of them was not a bit of personal advice to the young man; he was quoting the law as it had been handed down from the Messianic law-giver, the law which was applicable to those who recognized the divine Center as their higher origin. To honor the Father and Mother at that time was to recognize Jesus to be the Messiah, the Son, who was the offspring, manifestation, and temple of the Father-Mother Deity. The law must be obeyed from the *divine standpoint*; therefore, the rich young man was not asked nor required by the law to make a perverted application of the commandment in honoring and worshipping the elements of mortality.

THE CAMPAIGN OF 1905.

Extracts From Letters of Friends who are Nobly Responding to our Call.

"Anxious to do All in My Power."

"The call to action in the last copy of THE FLAMING SWORD finds me anxious to do all in my power to further the cause. I will acknowledge that I was discouraged by the dead wall of indifference that seemed to face me on every hand; but with the 'persistent methods of searching out' contemplated, I believe several can be induced to seriously investigate Koreshanity. * * Probably ten or fifteen subscribers can be secured here by July 1, perhaps more. Send me all necessary instructions as soon as convenient. I have hibernated long enough. With highest esteem and best wishes,"—MADISON WARDER, Iowa.

"I am Willing to Assist."

"Perhaps I can get a few new subscribers for THE FLAMING SWORD. I will try; I am willing to assist. The instructions I need; let them come."—JOHN ENGLERT, Chicago.

"I Desire to Enter the Work."

"In answer to advertisement in THE SWORD of January 3, 'THE FLAMING SWORD's Campaign of 1905,' I will say that I desire to enter the work of directly soliciting subscriptions for your publication. I would not care to give you positive assurance as to how many subscribers I will obtain; but I am willing to practically donate several yearly subscriptions to such persons as I think would read THE FLAMING SWORD with interest and understanding. I mean I may do this latter for such as would not otherwise invest \$1.00 for the full year's subscription. I rejoice in the unique and notable success and progress the Koreshans have made in Southern Florida already since their late exodus from Chicago."—FRANK H. SMITH, Pennsylvania.

"I Shall Respond to the Campaign Call."

"Of course I shall respond to the Campaign Call for THE FLAMING SWORD, and desire to do all I can for it. I know from experience that advertising matter costs money, so I enclose a dollar and ask to have you send on all the information you have. I do not know how much I can accomplish, because I do not know how soon we shall start for Estero—probably within the next two months at the longest. * * I would rather have one year's subscription to THE FLAMING SWORD than all the magazines and papers in the United States combined. I can put it still stronger: There is more satis-

faction to me in reading one issue of THE FLAMING SWORD than I can get from any and all other publications issued outside of Estero."—JUNIOUS B. VAN DUZEE, New York.

"Why, of Course I will!"

"I have read page 2 with delight. Why, of course I will! Send on instructions at once, and I'll go right to work. God bless the dear old SWORD!"—URIAH PEARCE, Ohio.

"It Appeals to Us."

"FLAMING SWORD No. 587 is received and read, and it appeals to us, for we cherish its source. It is *en rapport* with my soul's desire to find those whom I can interest in the study of Koreshan Literature. The force of our attraction has embued us to search out human countenances groping for the golden sunlight of Koreshanity. Bro. M. and self will enter the Campaign of 1905, with all the time we can avail for Koreshanity, and thereby endeavor to swell the number of readers in our vicinity; and everywhere opportunity affords us to send the good news of human redemption, we will gladly continue to render all we can in every way, for the good of the Koreshan

(Continued in middle column, next page.)

ADVERTISING COLUMNS.

The Policy of THE FLAMING SWORD regarding advertising matter is that nothing objectionable to the enlightened reader will be inserted. Our aim is to publish advertisements of such parties only as we believe to be honest and reliable. In answering advertisers please state that their advertisements were seen in THE FLAMING SWORD.

ADVERTISING RATES:

Space.	1 wk.	4 wks.	3 mos.	6 mos.	1 yr.
1/4 in.	\$.30	\$ 1.00	\$ 2.50	\$ 4.00	\$ 7.50
1 in.	.50	2.00	5.00	8.00	15.00
2 in.	1.00	4.00	10.00	15.00	30.00
3 in.	1.50	6.00	15.00	20.00	40.00
5 in.	2.50	9.00	20.00	30.00	50.00
10 in.	5.00	15.00	30.00	40.00	70.00

Address advertising propositions and all inquiries and matter concerning this department, to Advertising Dept. The Flaming Sword, Estero, Lee Co., Fla.

...MAIL ORDER PRINTING...

The Koreshan Unity (Incorporated) has in operation one of the largest and best equipped printing-plants in the State of Florida. We have recently added to our equipment, \$10,000 worth of new printing machinery, including large cylinder power presses, fine folders, cutters, bindery apparatus, and new assortments of type.

WE PRINT ANYTHING

from the smallest label or card, to a show-bill, book, or newspaper. We invite mail-order patronage from all parts of the country, no matter how small or how large the orders may be. Low prices and best work. We have typographical artists and expert pressmen, and we guarantee satisfaction.

Guiding Star Publishing House,
Estero, Lee Co., Fla.

List of —*—

Koreshan Publications

The books and pamphlets of the Koreshan System are designed to present the fundamental principles of creation. They contain brief expositions of Koreshan Universology, which is unique in its interpretation of the laws, phenomena, forms, and relations of Being and Existence, and in the scientific revelation of the character of God and man and their relations.

The works listed below, as may be observed from the subject-titles, cover various fields of thought, and are but a suggestion of the scope of Koreshan Universology, which is in itself the most perfect and authoritative science ever placed within the intellectual grasp of the human race.

The Guiding Star**Library Series.**

BOOK I.—*The Immortal Manhood: the Laws and Processes of its Attainment in the Flesh.* By KORESH. De Luxe Edition, containing 184 pages, printed in three colors throughout, with annotations and glossary. Style of binding, cloth and leather, with title in gold. Per copy, postpaid, \$2.50. This most valuable work, by the Founder of Koreshanity, should be in the hands of every student of the System.

BOOK II.—*The Logos or Word-Book.* By Lucie Page Borden. In preparation. This and other works to be issued as rapidly as our work will permit. Price and style uniform with Book I.

The Pamphlet Series:

The Cellular Cosmogony, or the Earth a Concave Sphere. By KORESH and Prof. U. G. Morrow. 200 pages, profusely illustrated. Contains an exposition of Koreshan Universology and the New Geodesy, and a complete account of the Koreshan Geodetic Survey, by which the earth's concavity is conclusively demonstrated. This work has run through a number of large editions, and has had by far a larger sale and wider circulation than any other Koreshan publication. 25 cts. per copy.

10 cts. each.—*Koreshan Science; The Science of the Decalogue; Reincarnation, or Resurrection of the Dead; Emanuel Swedenborg—His Mission; The Shepherd of Israel,* by KORESH. Identification of Israel, by Dr. A. W. K. Andrews. Kapital, Lohnsklaverei und Industrielle Freiheit (German). Translated from the English of KORESH, by Dr. J. Augustus Weimar.

5 cts. each.—*Judgment (A discussion of the sex question); The Koreshan Unity (containing information concerning membership in the Koreshan orders),* by KORESH. Scientific Experiments on Lake Michigan, by Prof. U. G. Morrow.

The Tract Series:

2 cts. each.—*The Covenant of Life; A More Literal Exposition of the Decalogue; Proclamation; Where is the Lord? Fundamental Principles and Covenant Defined; The Mission of the Lord; Cardinal Points of Koreshanity; Celibacy; The Law of God; Mnemonics, or the Science of Memory,* by KORESH. Ein kurzer Inbegriff der Koreshanischen Universologie (German).—Translated from the English of Prof. Morrow, by Dr. J. Augustus Weimar.

The Leaflet Series:

5 cts. per 100.—*What is Koreshanity? Unsolved Problems of Chemistry; Unsolved Problems of Astronomy; Astronomical Hypotheses; Koreshan Integral Cosmogony; Geolinear Fore-shortening.*

The total listed price of the above works, with 500 assorted leaflets, is \$1.07. The entire lot, if ordered and paid for together, may be obtained postpaid, for the sum of \$3.25. Or we will send all of the Pamphlets and Tracts and a package of assorted Leaflets, for 75 cts. Or all of the Tracts and Leaflets for 10 cts.

Make Money Orders payable at Fort Myers Fla., but address letters enclosing the same to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

cause. Our love for the Beloved Shepherd will insure loyalty in any line of co-operation that is within our scope to execute in your behalf."—C. D. SHELLBARGER, Ohio.

"I Herewith Offer my Humble Service."

"THE FLAMING SWORD to hand this morning, and I hasten to reply to the Call on the second page of the same. I herewith offer my humble service to do what I can in this greatest of all campaigns. I will do my best; perhaps I can secure three or more. * * I have been patiently waiting to hear something from the center that would open a way by which I could do something for the cause I so much love. Yours for the war on fallacy,"—SARAH C. MCKELVEY, Pennsylvania.

THE WEEKLY NEWS-DIGEST.

Embracing Important Events of the World and National and Local News.

Important Foreign News.

The reports that Russia intends sending a third fleet to fight Japan seems to be confirmed from various sources. The Baltic fleet is ordered from Madagascar to the Island of Malta, there to await the third fleet. A formidable defense of Vladivostok is said to be planned—even the Russian city is acknowledged to be in danger from the Japanese. It is declared that substantial victories must be gained by Russia before peace will be considered. The Russian angel of peace will not be satisfied without more blood, so that a few honors may be accorded to the forces of the Czar. Metropolitan, of St. Petersburg, in a sermon delivered to the royal family, urged peace from the basis of the gospel of Christianity. In a leading editorial, a foremost Russian editor, declares that peace is needed at home more than abroad, holding that Russia is not a united and peaceful nation.

It is reported that 15,000 of Gen. Nogi's men leave Port Arthur to reinforce the army of Field-Marshal Oyama, at Shakhe river. News from the vicinity of Mukden is very meagre, probably because there is little activity or few engagements.

The Czar was in conference last week with his ministers on the issues of the war. There is peace talk in St. Petersburg, and urged by prominent men; but it is believed that the Czar will decide to continue the war.

Noted engineers say that the network of tunnels beneath London threatens to wreck principal buildings. St. Paul's and the Westminster Abbey are in such condition as to alarm experts.

The emperor of Japan issues order abolishing the blockade of the Liaotung peninsula, but Port Arthur is at present open only to Japanese ships.

THE FLAMING SWORD'S CLUBBING OFFER

There are a number of first-class magazines that we can heartily recommend to our readers. They are educative and make for progress in the study of the world's advancement. Current thought and current history are presented in letter-press and artistic illustrations. One of the very best magazines published is

The Cosmopolitan,

which is so well known as to require no particular comment on our part. Its editor is a worker along lines of various reforms, and the influence of the Cosmopolitan is extensive. Fiction is well represented, as well as discussion of important subjects. Printed on calendered paper throughout, and finely illustrated.

The Twentieth Century Home

is the Cosmopolitan Company's new magazine devoted to the home. It contains matter directly related to the every-day affairs of the home, and tells how to make the home attractive through display of artistic taste. The magazine is entirely out of the ordinary in every way. 72 pages, 9½ x 13 inches; superbly illustrated, and comes in illuminated covers.

"Captains of Industry"

is a handsome book of 500 pages, giving the early lives, growth, achievements, and successes of the men who now occupy high positions in the world of finance, industry, and commerce. Bound in half leather; regular price \$3.00.

OUR PROPOSITION:

The Cosmopolitan, 1 year.....	\$1.00
The Twentieth Century Home, 1 yr..	1.00
Captains of Industry.....	3.00
THE FLAMING SWORD, 1 year.....	1.00
Total.....	\$6.00

Sent Anywhere in the United States or Canada for \$3.25; or the Three Magazines, without the book, only \$2.00. The above offer applies to all orders for The Flaming Sword, whether new subscriptions or renewals. Make Money Orders payable at Fort Myers, Fla., to

The Guiding Star Publishing House,
Estero, Lee Co., Fla.

DANGEROUS VACCINATION

Under the pretense of protection against smallpox, physicians inoculate the system of a healthy person with a frightful disease.

"MEDICAL DELUSIONS"

is a work of 108 pages, paper covered, written by Dr. THOMAS MORGAN, an earnest and able advocate of Koreshanity. The book is a startling revelation of what vaccination is and what it does for the human system, and contains authentic statements of facts, the testimony of vaccinators, and opinions of eminent men concerning the dangerous superstition. 25c per copy; 3 copies 50c; 6 copies \$1.

THE GUIDING STAR PUBLISHING HOUSE

Estero, Lee Co., Florida.

"No stormy Winter enters here,
'Tis joyous Spring throughout the year."

Southern Florida in general and Lee County in particular, find an earnest advocate in

The Ft. Myers Press

Fort Myers, Lee Co., Fla.

The official paper of Lee Co. and the Town of Fort Myers. Established in 1884.

PUBLISHED WEEKLY.

Readers of THE FLAMING SWORD may be interested to know that the Press contains regular articles by Prof. Morrow (as "Veritas") on the progress of Estero and The Koreshan Unity.

SUBSCRIPTION PRICE:

4 months, 50c. 6 mo's, 75c. 1 yr. \$1.50. Sample Copy, 5c.

...NAMES AND ADDRESSES...

Friends in the following cities and towns may make Koreshan acquaintances, and obtain literature and information as to meetings, by addressing or calling on our representatives:

BALTIMORE, MD.—Mr. Henry N. Rahn, No. 534 E North Avenue.
BUFFALO, N. Y.—Mr. Junius B. VanDuzee, 19 W. Mohawk St.
CHICAGO, ILL.—REV. E. M. Castle, 6029 Ellis Ave., 3rd Flat.
OTTUMWA, IA.—Mr. Madison Warder.
FLORENCE, NEB.—Prof. O. F. L'Amoreaux.
KINGSTON, TEX.—Mr. N. C. Murray.
LIVERPOOL, ENG.—Mr. W. H. Chapman, Eberle Street, Vegetarian Restaurant.
ENON, O.—Mr. C. D. Shellabarger.
NEW ORLEANS, LA.—Mrs. J. H. Massie, 6306 Hurst Street.
NEW YORK, N. Y.—Mr. P. W. Campbell, 387 Greenwich St.
SAN BERNARDINO, CAL.—Mr. John M. Lane.
SAN FRANCISCO, CAL.—Mrs. N. C. Critcher, 1309 Hayes Street.
SHIPPENSBURG, PA.—Mr. Frank H. Smith.

The Wall Street Journal

The National Financial Daily Newspaper

Reveals the News and Facts governing Values. Studies underlying causes of Market Movements. Reviews, analyzes and criticises Railroad and Industrial reports. Has complete tables of Earnings of Properties. Quotes active and inactive Stocks and Bonds. Records the last sale of bonds and the Yield on Investments at the Price. Answers, without charge, Inquiries concerning Investments.

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The ALTRUIST

Is a monthly paper, partly in phonetic spelling, and devoted to equal rights, united labor, common property, and Community Homes. It is issued by the Altruist Community, of St. Louis, whose members hold all their property in common, live and work together in a permanent home for their mutual enjoyment, assistance, and support, and both men and women have equal rights and decide on all its business affairs by their majority vote. It offers a home and employment for life to all acceptable persons who may wish to join it. 10 cents a year; sample copy free. Address A. LONGLEY, Editor, 2711 Franklin Ave., St. Louis, Mo.

Happenings in America.

The President has impressed upon members of the Senate that he regards arbitration treaties, now under consideration, and a formidable navy, as the best assurance of peace the United States could have.

Alva Adams is declared elected governor of Colorado, and was duly inaugurated Jan. 10. Peabody declares that Adams was not fairly elected, and will continue to contest the results.

Fall of a bridge on stage at the Metropolitan opera house, New York, during the performance of "Carmen," injures fifty persons.

Jewels worth \$20,000,000 were worn at Mrs. William Astor's recent ball, and the wearers of the gems were guarded by ten detectives.

Thomas Watson, of the People's Party, organizes a stock company for issuing a monthly journal called *Tom Watson's Magazine*.

Theodore Thomas, the noted musician and orchestra leader, passes away at Chicago.

The New York Times moves into its new 31-story sky-scraper, the tallest building in New York.

Books and Periodicals.

Review of Important Publications Received by the Editor of The Flaming Sword.

The Arena.—The January *Arena* contains the opening paper of a series of eight contributions which promises to be the most important addition to the campaign against corruption and political debauchery that has recently appeared. The papers are entitled "Forty Years in the Wilderness; or, the Masters and Rulers of the Freemen of Pennsylvania," prepared by a most prominent and highly respected citizen of Philadelphia. Doubtless this series will be watched with interest and read by the thousands. "The Reign of Boodle and the Rape of the Ballot in St. Louis," by Hon. Lee Meriwether, is another interesting expose. Other articles in this number of the *Arena* will strongly appeal to all persons interested in ethical and social advance. The literary and artistic features are fully as strong as are the political and economic features. A taking feature is the presence of seven full-page portraits on India-tint paper in deep sepia ink. The popular departments, including Current Cartoons, Editorials and Book Reviews, are also exceptionally strong. 25 cents per copy; yearly subscription \$2.50, in advance.

What is the Number on Your Address Tab?

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Whole
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Number

Game of Familiar Quotations

—ARRANGED BY—

LUCIE PAGE BORDEN,

FORMERLY TEACHER AT WELLESLEY COLLEGE.

Literary and Amusing. Very Popular for Afternoon Parties when Played Progressively.

What the Game is For.

"Next to the originator of a good sentence is the first quoter of it."—Emerson.

The Game of Familiar Quotations is designed to familiarize the general public with the origin of our commonest expressions. Many of the phrases oftenest used were first framed by some poet. The game consists of 56 cards, and more than that number of authors is represented, as some of the cards carry two names. There are 5 quotations on each card, making in all, 280 quotations—a valuable collection of epigrams, aphorisms, and familiar sayings.

How the Game is Played.

Each player in turn reads a quotation from any card which he holds, and the company guess the author. The successful guesser takes the card, which counts one to his score. By using several packs any number of friends may be agreeably entertained. Partners hold their gains in common, adding to the sum as they progress from table to table.

A Game to be similarly played, setting forth the principles of the Cellular Cosmogony, is now in preparation; it will prove to be very interesting and instructive to all interested in Koreshanity.

The Game of Familiar Quotations, per pack, in neat case, 50 Cents, Postpaid.

The Guiding Star Publishing House,
Estero, Lee Co., Florida.

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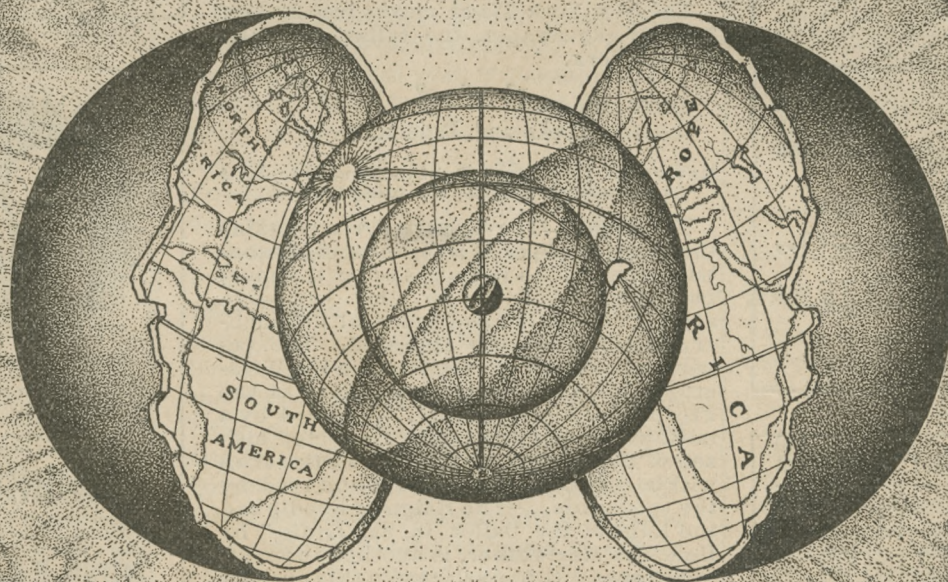
THE FLAMING SWORD

Twentieth Century Weekly Magazine of Universology

VOLUME XVIII.

ESTERO, FLA., JANUARY 24, 1905.

NUMBER 33.



THE CELLULAR COSMOGONY

Founded by Koresh (Dr. Cyrus R. Teed),
A. D. 1870.

THE EARTH is a stationary Concave Cell, about 8,000 miles in diameter, with people, Sun, Moon, Planets, and Stars on the inside, the whole constituting the only physical Universe in existence. It is an Alchemico-Organic Structure, a Gigantic Electro-Magnetic Battery, the Central Sun being the Positive Pole, and the Earth constituting the Negative Elements of the Cell. The Universe involves the functions of its own perpetuity, and is Eternal. All Life is Cellular—within the cell; we INhabit the Earth. KORESHAN COSMOGONY comports with all facts of Astronomical, Geographical, Geological, and Alchemical research, and International Geodetic Survey, Experimentation and Navigation. It interprets all Ancient Legends, Mythologies, and Bibles, and furnishes the basis of all Reason and Science, the premise of the true Theology, and the pattern of the new order of Human Society.

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